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REGENERATION ILLUSTRATED.

REGENERATION is a spiritual change of heart leading to a change of conduct. By the fall the soul of man was deprived of none of its faculties; but, in consequence of the fall, the faculties of the soul are depraved, and exercised in a wrong manner and upon wrong objects. In regeneration, no new faculties are added to the soul: all the graces of the Spirit have corresponding principles in human nature; but all the faculties and powers are spiritualized in regeneration, and are thenceforth exercised on the things of God and of salvation. There is a moral inaptitude in the unrenewed mind to understand the doctrine of regeneration. To be understood, it must be spiritually discerned; and to be capable of this spiritual discernment, we must be taught of the Spirit. While there is this moral inaptitude in the mind to receive and relish spiritual things, to be removed only by the teaching of the Spirit, there is, at the same time, a great variety of illusttation in the Scriptures, to explain the great and vital doctrine of regeneration, and bring it home to our dull and sluggish understandings. Let us consider regeneration in the light of some of these scriptural illustrations.

1. It is described as a "*renewing*." Sin has not merely hurt and injured the soul,—it has inflicted death upon the life and love of God there. A slight repair will not cure the mischief; a vital change is necessary. Suppose a piece of machinery to receive injury, it may be sufficient to repair it; but in this case the moral machinery of the soul has been radically deranged, so that the only effectual cure is that it be made new. Hence this change is denominated a renewing. A *new* heart, says God, will I give you; a *new* spirit will I put within you. If any man be in Christ, he is a *new* creature. We put off

the old man, and put on the *new* man. We are *renewed* in the image of him who created us. This renovation, it is proper to observe, is altogether of a moral and spiritual nature. In certain respects we remain the same as before.—We have the same bodies, with their members and senses; we have the same souls, with their understanding, memory, conscience, will, affections, and passions; we are the same members of civil society as before; but when we become renewed in the spirit of our minds, our sentiments, dispositions, motives, aims, and conduct, all undergo a thorough revolution. Once they were evil; now they are good. Once they were fixed on the things of sin, now they are fixed on the things of God. Grace, when it makes the Christian, says Locke, does not unmake the man. His intellectual abilities remain the same; he retains his original temper and turn of mind; he loses none of his mental acquirements, his worldly goods, or civil rights; but all that he is, and all that he has, are taken off from the world and sin, and consecrated sacrifices to God through the power of the love of him who died for him. "Old things are passed away, and all things become *new*."

2. Regeneration is figuratively described as a "*washing*;" and is therefore denominated the washing of regeneration. We wash what is defiled. Our clothes contract filth, and we wash them. Our bodies contract filth, and we wash them. By the proper application of water, we make them clean. Now our souls have become morally defiled by sin; and just as an unclean thing is loathsome to us, sin has rendered us offensive in the sight of God. As we must purify what is unclean by washing it with water, in like manner, in order that our hearts be made clean in the sight of God, he must save us by the washing of regeneration, and the renewing of the Holy Ghost. Water washes the body; but the operations of the Holy Ghost only are adequate to wash the soul. We must be washed, and justified, and sanctified, in the name of the Lord Jesus, and by the Spirit of our God. This is the proper signification of baptism. Washing the body with water, in the name of the Father, and of the Son, and of the Holy Ghost, is a standing significant ordinance, witnessing to the church this great fundamental truth of the Christian system,—that the washing of the soul is the washing of regeneration. Hence the promise,—I will sprinkle clean water upon you, and ye shall be clean; and from all your filthiness, and from all your idols, will I cleanse you. Hence the declaration,—Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God; that

is to say, except we experience that great inward spiritual purification of soul, which is emblematically represented by the washing away of the filth of the body by water, and which is effected by the energy of the Holy Ghost, no man can be admitted into heaven, no man can be a member of Christ's true church on earth, no man can be the subject of God's salvation. All true Christians are *washed* ones: they were once unholy, but now they are holy; they were once unclean, but now they are clean. All that are in heaven are washed ones: they have washed their robes, and made them white in the blood of the Lamb; and, *therefore*, are they before the throne, and are arrayed in fine linen, clean and white, which is the righteousness of saints.

3. Regeneration is figuratively represented as a *being born again*. The Christian is described as "born from above, born of God, born of the Spirit, born not of blood, nor of the will of flesh, nor of the will of man, but of God." This being born again, belongs not to the body. It is impossible for a man's body to enter into his mother's womb and be born again. The new birth is spiritual. It signifies the great saving change which the Spirit works on the soul. The analogy between the natural birth of the body, and the spiritual birth of the soul, is very striking.

Before the human infant is born, its senses are completely organized, but it is incapable of using its senses in relation to the world on which it is about to enter. It has eyes, but it sees not; it has ears, but it does not hear. It has no experience, no knowledge, no understanding of any things that are going on in the world around it. When the child is born it begins to live in a manner altogether different from what it did before. Light for the first time beams on the opening eye, and it begins to see. Sounds strike on the ear, and it begins to hear. The air rushes upon the lungs; the child breathes, and respiration takes its course. How instructive are all these points of resemblance in relation to the spiritual birth! Before our souls are born of God, as long as we are in a natural state, we have no part in the life of God, no part in the world of happiness. The faculties of our souls are incapable of being spiritually exercised. Eyes have we, but see not; ears have we, but hear not, in relation to the things of everlasting life. We have no saving acquaintance with God,—no intercourse with him; and though we are alive as to animal life and to intellectual life, yet in relation to the spiritual life, and to the things of salvation, we are as if we had no existence. As soon

however, as we are born of God, behold! all things become new. When born into the world, we were introduced into life; we commenced our career of existence: our souls, when born again, commence their high career of better being,—they enter upon a world of joy, and are partakers of a life of undying happiness. When born into the world, our senses began to be exercised; when born again, our souls are made capable of exercising their spiritual senses; the eyes of our understandings are opened to discern the things of God; our ears are open to hear the message of salvation; our hearts and consciences are endowed with a spiritual sensibility to discern between good and evil, and to feel the inward operations of the Spirit of life. When the infant is born into the world, the air rushes into the lungs, breathing begins, and the child cries, and the cries it sends forth are expressive of pain, but they are also significant of life; the dead child cries not; the cry, therefore, while the sign of suffering, is the sign of life. When born of God, our souls begin to breathe out their distress in prayer to God; we begin to cry mightily to God, and the cry of the new-born soul for mercy, while it is expressive of a painful sense of guiltiness, is a gladsome evidence of life,—the very evidence that the Redeemer himself mentioned to Ananias of Paul's conversion, "Behold, he prayeth,"—and this breathing once begun is ever afterwards carried on. The Spirit breathes upon the soul, and the soul breathes out its supplications unto God, saying, under the influence of the Spirit of God's Son, "Abba, Father;" and by this intercourse of heart with Father, Son, and Holy Ghost, as by a spiritual respiration, the divine life in the soul is sustained. When born into the world, we became members of the human family; when born again, we become members of the family of heaven,—we become children of God, and if children then heirs, heirs of God and joint heirs with Christ. When born into the world, we partake of the same nature with our parents, and resemble our parents. The nature and the resemblance we inherit from our parents, is not only a bodily but a moral nature and resemblance. We bring with us into the world, not only the mortal, but the sinful nature and resemblance of our parents. But when born again, we are made partakers of the divine nature; the moral image of God, which was lost by sin, is stamped again on our souls in regeneration; we are made to resemble our Father who is in heaven, and are conformed to the image of his Son. We are followers of God as dear children; we are merciful as he is merciful, and holy as he is holy; and as Jesus Christ is the image of the invisible

God, the Spirit of Christ dwells in us; we have the same mind that was in Christ Jesus, and we walk even as he also walked.

How much better is our new birth than our first birth! The birth of the human infant is a greater event than the creation of the sun. It is infinitely greater in its moral bearings and consequences. The sun is but a mass of insensate matter. The infant is an immortal being, susceptible of an eternity of happiness or misery, and destined to be an inhabitant of hell or heaven for ever. Compare, however, the new birth with the first birth, and is it not infinitely better? By my first birth I became a child of man: by my new birth I become a child of God. In my first birth I became a child of sin and misery,—an heir of pain and sorrow, sickness and death; an heir of a depraved nature, and a child of wrath even as others: but, by my new birth, I become a partaker of the divine nature; I am born into the universe of good and joy; I become a member of the family of heaven, an heir of everlasting life, heir of all things.

4. Regeneration is denominated a new creation. It is so in order to show us its completeness and its excellence, and to convince us that it is the work of God. If the spirit of God has made us, and the breath of the Almighty has given us our natural lives, surely it is no less a power than the same glorious Agent who creates us anew in Christ Jesus, and breathes into our souls our divine and heavenly life. "We are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." We are *his* workmanship: not the workmanship of means and instruments in the high sense of the word, but *his* workmanship. The very same omnipotence which called the universe into being, is exerted in the soul's spiritual creation. He who commanded the light to shine out of darkness, causes the light of salvation to shine into the darkened spirit. How fair and lovely a spectacle did this world originally exhibit when it sprung into existence at the fiat of Jehovah—when chaos was reduced to order and beauty by the workmanship of God—when this earth, with all its scenery of hill and dale, and shady woods, and wide seas, and sunny skies,—spread out its virgin beauties, glittering and fair, beneath the new-born sun; and when the morning stars sang together, and all the sons of God shouted for joy. How lovely an aspect does this earth put on, when, after the dreariness and desolation of winter, vernal suns begin to shine; rains, and frosts, and storms retire; nature

robes herself in green; the trees are covered with leaves; the earth is enamelled with flowers, and the air is filled with the voice of melody! Such is the picture of that spiritual and and higher loveliness with which the spirit of God adorns the new-born soul. Chaos and desolation disappear. Light, and order, and beauty, spring up. The love of God takes possession of the heart. The voice of gladness pours forth its songs of gratitude and praise. There is joy in heaven. Angels pour forth their transports of delight; and the great Father of blessing issues forth the mandate, "Let us rejoice and be merry; for this my son was dead and is alive again; he was lost and is found."

5. Regeneration is described as a *restoration to life.* Suppose that we had been standing at the tomb of Lazarus when the Redeemer pronounced the words "Lazarus come forth!" Suppose that we had seen Lazarus, who had been dead, come forth a living man, we would feel that a great and an astonishing miracle had been wrought. We would confess that this indeed was the mighty power of God. A change greater and more wonderful still is wrought in the soul in regeneration. It is life—life from the dead; life, in its highest sense; a spiritual resurrection: and the work witnesses that it is of God. The Spirit of life in Christ Jesus makes the soul free from sin and death. To the same omnipotence which raised Christ from the dead, and set him at his own right hand in heaven, is ascribed the moral resurrection of the soul from the grave of sin. A state of death is a state of inactivity. Look at the dead body, stretched out before you, cold and motionless; it is altogether incapable of action; it sees not, hears not, moves not. In like manner, the soul, dead in sin, is altogether dead to the holy activities of the spiritual life. In one sense, it is alive;—awfully and dreadfully alive: alive to folly; alive to worldliness; alive to sensuality; alive to sin. But in another sense it is dead: dead to holiness; dead to salvation, and to heaven. A state of death is a state of insensibility. Look at the dead body; it has no longer any part in any of the things that are done beneath the sun. The air surrounds it, but it breathes no longer; you put your hand upon it, but the heart beats no more; there is no pulsation in the arteries; there is no expression in the countenance; but there is the coldness, and stillness, and silence of death: play to it the sweetest strains of music—address it in the voice of love; there is nothing there to feel: the power of Omnipotence only can plant there again the departed spirit: the power of Omnipotence only can make it live.

In like manner, the soul, dead in sin, is dead to all true happiness; it is incapable of spiritual enjoyment. While it is alive, awfully alive, to the perishing and polluting pleasures of sense and sin, it is dead, awfully dead, to the fellowship of God, and the felicity of the divine life. A state of death is a state offensive and disagreeable. How loved,—how valued once, our nearest and dearest connexions, when they die, become the prey of putrefaction: the dead body soon becomes loathsome and hideous, and we are obliged to bury it out of our sight. In like manner, the soul, dead in sin, is an object of the moral displeasure of God, the judge of all: it is a criminal and a rebel before God,—the subject of his righteous aversion and punishment. When, however, the soul is quickened in regeneration, it becomes dead to the evil things to which it was formerly alive, and alive to the pure and heavenly things to which it was formerly dead. A higher and better life takes possession of it. It now, indeed, begins to live to good purpose. Formerly, it were better for it that it had never been born. Before, it lived only to oppose God, to serve the Devil, to multiply sin and misery in the world, to accumulate wretchedness to itself, and add to the inhabitants of the world of unending torment. Now it lives to God; it enters upon a career of imperishable and growing happiness; it is born into the world of life and joy: it becomes an accession to the family of blessedness. What joy was it to the widow of Nain, when she received her only son who was dead, to life again! What joy is there in a family when an only son, the heir of his father's inheritance, and the prop of his old age, is restored again to his father's arms after long absence or long sickness, during which he had been given up for dead! Infinitely greater is the joy of the blessed spirits in heaven over every true penitent; for there is joy in the presence of the angels over one sinner that repenteth. LUTHER.

THE WISDOM AND GOODNESS OF GOD,

Manifested by Comparative Anatomy, and the Varied Instrumentality by which animals obtain food.

"He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth."

"Praise the Lord from the earth, beasts and all cattle; creeping things and flying fowl."

PALEY has wisely fixed upon the eye as being in itself a

world of wonderful exhibitions of contrivance. To enter on so wide a sphere, in reference to the eye, is not my intention. The provision for keeping it in a state of security and preservation is, of itself, most interesting and instructive. Think of its thousand varied motions: how shall it go through them all uninjured? Its Maker has opened a fountain to give it a continued supply of tears; and besides he has provided an ointment which is dissolved and diluted by the tears, and the whole is constantly spread over the eyeball by the eyelids, which are of themselves contrivances of the happiest kind for preserving this most useful organ. One of the most savage tortures which human ingenuity ever invented, is the cutting off of the eyelids. Sleep is thus prevented, a constant irritation is kept up by the light; and inflammation extending from the eyes to the brain, the tortured wretch expires.

The provision for the preservation of the human eye is perfect; the works of God, however, are distinguished by variety, as well as by perfection; and hence, we find another, but an equally perfect provision for preserving the eyes of birds. The eyes of birds require special powers, and the Creator has given them. Raised high, as some of them are, above earth, the home of enemies, they must yet be able to cast down a piercing glance upon the ground in search of food. The eagle soars high and far above man and all his employments; yet in his sublime elevation he sees the smallest creature; and so soon as he marks a fit object of prey, he shoots down upon it, like an arrow, from the etherial heights. The osprey dashes down from a height of two or three hundred feet on a fish, which the human eye at the surface of the water could scarcely observe.

There is good reason to believe that the carrier pigeon is guided by its great powers of vision, in its immensely long and very rapid flights. When a pigeon is let go from the ground, it rises upwards in spiral circles, widening more and more till out of sight; and when dropped from a balloon, it descends perpendicularly for a space, perhaps till it sees the ground, and then commences a series of widening circles, in both cases, as it is believed, for the purpose of ascertaining the point of its destination. Of the uncommon powers of flying possessed by pigeons, and their use for obtaining food, we have a fine illustration in Wilson's account of a breeding-place of pigeons in America. He states, that the nearest part of the Indiana territory to which the pigeons flew for obtaining beechmast, was at sixty miles distance; yet birds which had set off a little before

sun-rise, returned about noon. Of two carrier-pigeons, let off from Paris at eleven, one reached Cologne at five minutes, the other, fourteen minutes after one; having thus travelled at the rate of 150 miles per hour. These enormous powers of flight can be maintained unwearied for incredible distances, as is evident from the following fact.

Pigeons have been killed in the neighbourhood of New York with their crops full of rice, which they could not have obtained nearer than Georgia and Carolina. In twelve hours this rice would have been entirely digested, so that in less than six hours, they must have passed over a space of more than three hundred miles. The strength and acuteness of vision in such birds must be very great; for when not attracted by any food, they fly at a great height, but immediately descend when the fields afford a prospect of a supply. In proportion to the swiftness of flight must be the acuteness of vision; else birds in their excessively rapid movements, would be exposed to accidents innumerable. The sparrow-hawk, while hovering in the air, sees a lark sitting on the ground at twenty times the distance it could be perceived by the human eye; and the kite, while soaring far above the range of our vision, can see clearly creatures so small, and so little distinguished from surrounding objects as small birds, mice, and lizards.

He that made the ear has suited it as admirably as the eye to the purposes of self-preservation. The external ear of the owl, for example, is fitted in a very exact manner for receiving the slightest sounds ascending from beneath. The habits of the animal are, of course, suited to its peculiar powers; and hence, it is to be seen amid the silence of night perched in solemn majesty on some projection, catching eagerly the softest sound which may give notice of the contiguity of prey.

The adaptation of the powers of hearing to the two classes of animals, which may be called the pursuing and pursued, is very striking.

In the hare, for example, the tube of the ear is so placed, and the whole ear so adapted, as to receive the smallest sound from behind; while she possesses no distinguished sensitiveness to sounds coming to her from the front. The case is quite reversed in those animals, such as the fox, polecat, &c. whose existence depends on the success with which they pursue their prey; the whole contrivance in their case is for receiving distinctly the slightest sounds from before. There is a nicety of construction even more accurate than this; for, in the case of the fox, his ear is so constructed as to give immediate intima-

tion of every sound coming from above; wo, therefore, to the hen or cock that makes any noise upon the roost while reynard is below!

In man and the beasts of the field, the existence of the external ear seems to be essential to the perfection of hearing; yet birds without any large external ear, with the exception of night birds, suffer nothing from any imperfection of hearing; but, on the contrary, we have every reason to believe, possess auditory powers in great perfection. This is fully established in reference to those birds which possess a faculty of imitating sounds.

It was long a generally received doctrine, that vultures and other carniverous birds are directed to carcases by means of the sense of smell. Such a doctrine does not, however, stand the test of examination. Effluvia can affect the sense of smell at a comparatively small distance, being not merely greatly diluted by the air, but also changed in its properties. It is much more likely that the sight is the sense employed. In so cold a climate as that of Hudson's Bay, effluvia are almost immediately destroyed by the frost; yet within a few hours after a buffalo has been killed, multitudes of ravens are seen crowding to the spot, though not one was visible a short time before. These birds were passing to and fro in their search for food in a region beyond the range of human vision; and seeing the luxurious spoil away in the distance, they hastened towards it with all the speed to which keenness of appetite urged.

It is much opposed to the theory of smell directing birds to their carrion prey, that they often come flying in crowds right with the wind, which, of course, must have prevented effluvia from reaching them at any considerable distance.

The tongues and bills of birds are perfectly qualified for the offices to which they have been appointed in the obtaining of food. The tongue of the woodpecker has been fixed on by Paley as an illustration of the interesting subject of Natural Theology. The bird, says he, having exposed the retreats of the insects, by the assistance of its bill, with a motion inconceivably quick, launches out at them this long tongue, transfixes them upon the barbed needle at the end of it, and thus draws its prey within its mouth. If this be not mechanism, he says, what is? Should it be said, that by continual endeavours to shoot out the tongue to the stretch, the woodpecker species may by degrees have lengthened the organ itself beyond that of other birds, what account can be given of its form, or of its tip? How, in particular, did it get its barb--its den-

tation? These barbs, in my opinion, wherever they occur, are decisive proofs of mechanical contrivance. In addition to this contrivance, there is another, equally remarkable, for scraping off the insects which have been transfixed by the tongue, which is thrust out and drawn in with astonishing velocity. The human tongue itself displays a variety and velocity of motion, deserving of high admiration. On this a short quotation will likely be acceptable. "There can be no motion without a mover; and in animals, every mover is a muscle or fleshly riband, which is fixed into the thing to be moved, for the purpose of pulling it in the direction required. In the numerous motions of the human tongue, there are only three pairs of these fleshly ribands employed; and the threads or ribands of these are so interwoven near its tip, that the nicest art cannot trace them to their terminations, though it is probable every fibre has an action of its own. It is very remarkable, however, that none of them cross the furrow which may be observed to divide the tongue into two equal portions. The muscles—four on each side—which thus compose the fleshy portion of the tongue, run backwards, and are attached to a bone (Os hyoides) in shape of a horse shoe, very moveable, in consequence of its not being joined with any other bone, but hanging among the muscles employed in speaking and swallowing. The motions of the lingual fibres are facilitated by fat or oil beautifully spread over them and around them. They play indeed in a meshwork of fat, which is poured out on their surface by countless pipes, many of them too small for the most powerful microscope to discover. This mechanism, so carefully and minutely adapted to its end, affords a clear explanation of the rapid and various motions of the tongue; for, though we admire and wonder at the contrivance, we are no longer astonished at these motions, when we examine this minute and beautiful mechanism of innumerable fibres, washed by an oily fluid, constantly renewed every moment of our lives."

It is well known, that the common species of whale, whose blubber attracts so many mariners to northern seas, has a remarkably small throat. How shall such an enormous body, therefore, as that of the whale be supplied through a throat so small? It cannot be by swallowing down huge carcases like the boa constrictor. The animals on which it feeds are very small;—but then, how shall so unwieldy an animal catch a sufficient supply? He that made him has taken care of this in a very wonderful manner. The whole ceiling of its mouth presents the appearance of a brush, being thickly covered with

innumerable bristles. For the purpose of applying these bristles to the use for which they were intended, it swims briskly with its mouth open, drawing in with each mouthful of water, a multitude of the small water insects on which it feeds. The water escapes by the sides of its mouth, but the animals being entangled in the brush, are retained and swallowed; and that a tolerably decent supply may be thus obtained will appear from the fact, that the mouth of a full grown whale is six or eight feet wide, ten or twelve feet high in front, and fifteen or sixteen feet long.

We need not travel so far as the northern seas to see, not exactly the same admirable machinery in operation, but one somewhat similar. And where is this wonderful phenomenon to be seen? Do you see that waterfowl, so remarkably fitted for the element to which it has been assigned? could the most expert human swimmer contend against it with any prospect of success?—could the most experienced pilot direct his vessel with equal precision?—could the most renowned mathematician calculate with greater accuracy the composition and resolution of forces? Why man, that's a common duck in the horse-pond. Yes, indeed, it is; and the description given by Paley of the mode in which this self-same common duck obtains its food is, of itself, sufficient to prove that "the undevout philosopher is mad."

"The liquid," he says, "or semi-liquid substances, in which the animal has plunged her bill, she draws, by the action of her lungs, through the narrow interstices which lie between her teeth; catching, as the stream passes across her beak, whatever it may happen to bring along with it, that proves agreeable to her choice, and easily dismissing all the rest. Now, suppose the purpose to have been, out of a mass of confused and heterogeneous substances, to separate for the use of the animal, or rather to enable the animal to separate for its own, those few particles which suited its taste and digestion, what more artificial or more commodious instrument of selection could have been given to it than this natural filter."

It has been observed, also (what must enable the bird to choose and distinguish with greater acuteness, as well probably as what greatly increases its luxury), that the bills of this species are furnished with large nerves—that they are covered with a skin—and that the nerves run down to the very extremity.

Buffon, to have been a great man, talks as much profound nonsense as any great man ever did; and, though I have had little intercourse with the great, I can testify that they can talk

as much nonsense as their neighbours. No man of common sense, unless infidelity has made him a fool, could read Buffon's system of appetencies and moulds without either laughing heartily, or heartily regretting that so great a genius should have sunk so very low. In his Natural History, there are many exhibitions of the pride and absurdity of a philosophy, falsely so called, which sets the wisdom of man above the wisdom of God. According to his own account, he could have made things better than the Creator has; at least he did not hesitate to find fault with the works of God, and suggest improvements, as appears sufficiently evident from the following "*rational*" insolence respecting the bill of the avoset. It is "incapable of defence and of effort, an example of one of those errors or essays of nature, which, if carried a little farther, would destroy itself; for if the curvature of the bill were a degree increased, the bird could not procure any sort of food, and the organ destined for the support of life would infallibly occasion its destruction. The bill of the avoset may therefore be regarded as the extreme model which nature could trace, or at least preserve; and therefore it is the most distant from the forms exhibited in other birds. It is even difficult to conceive how this bird feeds by the help of an instrument that can neither peck nor seize its prey, being only fit to rake in the softest mud. It seems to employ itself in searching the froth of the waves for fish spawn, which appears to be its chief support."

In the same style, he prates about another bird. "To catch its prey," he says, "with this awkward and defective instrument, the bird is obliged to fly skimming the surface, with its lower mandible cutting the water."

Now, to say that all this is false, is saying very little; it is atheistical. The bills of both species of birds are most capitally suited to the purposes for which they were intended; but ignorance is presumptuous even in Buffon,—the true wisdom alone is humble. Were men simply to wait till they have some ground for forming judgments, we would have much less false philosophy and infidelity. When God's works shall appear in the light of eternity, and the film shall have been removed from the eyes of erring man, assembled millions shall acknowledge that the great Creator hath done all things well.

There has been, in one point at least, a very interesting connexion established between the providing of food for birds, and the perpetuation and dissemination of the plants and trees of the field. Seeds which could be disseminated over but a narrow space at most, by any of the well-known methods, being

devoured by birds, are carried away and sown in all situations, and at great distances. When passing, without having been acted on by the gastric juice, seeds are prepared for earlier vegetation. Haws of the white thorn, if voided by turkeys in autumn, will grow in the next spring, otherwise they would require to be buried for a year in the ground. I have a tree growing in my garden from a seed brought in this way by a bird. Such seeds when dropped do not require to be covered with earth.

Supposing that, in a series of experiments, we should find that the gastric juice of certain birds which we saw swallowing entire grains of barley, wheat, &c. is not capable of dissolving such substances, and that, therefore, no nutrition could be obtained from them; what then? If we were actuated by a spirit of infidelity, we might commence with Buffon to lecture on the imperfection or insufficiency of the whole apparatus. But if we possessed the humble spirit of true Christian philosophy, we would inquire farther, and observe closely other facts. Well, then, it has been fully ascertained that the gastric juice cannot dissolve these substances. Balls, perforated with holes, have been put into the stomachs of fowls, and, after having remained there for a length of time, they have suffered no change. Observation has however ascertained another fact, which makes the whole matter clear. The substances must be first bruised; and, for effecting this most necessary object, the Creator has furnished the animal with a mill, which we call a gizzard, possessing powers capable, as has been proved by numerous and often cruel experiments, of grinding tin, breaking iron wire, and what almost exceeds belief, breaking and grinding to pieces needles and lancets stuck through corkwood, without injury to itself.

What power, what wisdom, and goodness, every where! To behold the manifestations of these, it is not necessary that we should be travellers, or literati, or philosophers in the common sense of the term. Let us use our own eyes and our own understanding, however commonplace their powers may be; and though we make no discoveries, we shall at least find an inexhaustible fund of enjoyment, and of benefit too, if we but improve as we should the lessons which creation and providence teach.

HUBER.

THE GREEK SHEPHERD.

INTERESTING ILLUSTRATION OF JOHN X. 3.

Extracted from the Journal of the Rev. John Hartley, during a tour among the Greek Islands, in 1828.

LAST night my attention was directed to the words, "The sheep heareth His voice, and he calleth His own sheep by name."

Having been informed that it was usual in Greece to give names to the sheep, and that the sheep obeyed the shepherd when he called them, I had this morning an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd to call one of his sheep. He did so, and it instantly left its pasturage and companions, and ran up to the hand of the shepherd with a prompt obedience, and signs of pleasure that I had never before observed in any other animal. It is also true of the sheep of this country, that "a stranger they will not follow, but will flee from him, for they know not the voice of a stranger."—The shepherd told me that many of his sheep are still wild; that they had not yet learned their names; but that by teaching they would all learn them. The others, which knew their names, he called tame. How natural an application to the state of the human race does this description admit of! The good Shepherd laid down His life for His sheep; but how many of them are still wild! they know not his voice. Others have learned to obey His call, and to follow Him; and we rejoice to think that even to those not yet in his fold, the words are applicable, "Them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd."

A TRAVELLER, recently returned from Palestine, informs us that, near to Jerusalem, he saw a shepherd, whose method of leading his flock was by walking before the sheep, and calling them, and they immediately followed after, thus illustrating that interesting passage, John x. 3–5:—"He calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers."

THE SAVIOUR'S WITNESSES.

THE *heavens* gave witness—a new star passed through the sky at his incarnation; and at his crucifixion, for three hours the sun was extinguished.

The *winds and seas* gave witness; when at his word the furious tempest was hushed, and the rough billows smoothed into a great calm; at the same word the inhabitants of the waters crowded around the ship, and filled the net of the astonished and worshipping disciples.

The *earth* gave witness. At his death, and at his resurrection, it trembled to its centre.

Diseases gave witness. Fevers were rebuked; issues of blood were staunched; the blind saw their deliverer; the deaf heard his voice; the dumb published his glory; the sick of the palsy was made whole; and the lepers were cleansed at his bidding.

The *grave* gave witness, when Lazarus came forth in the garb of its dominion, and when many bodies of the saints which slept arose.

The *invisible world* gave witness. Devils acknowledged his divinity, and flew from his presence to the abodes of misery. Angels ministered unto him in the desert, the garden, and the tomb. Yea, a multitude sung an anthem in the air, in the hearing of the shepherds; and as our risen Lord ascended up to glory, they accompanied him with the sound of the trumpet and the shouts of triumph.

O yes, he is, as the apostle affirms, "the great God, even our Saviour."—*American Tract Magazine.*

HINTS TO MOTHERS.

UNDER this head the following extract is published in the Portland Courier. They are valuable and well-timed hints. Let fathers, too, profit by them; for though less with their children than mothers, their example and carriage toward them is equally important.

"In my intercourse with mothers, I have noticed particularly their various methods of *family government*, and the errors to which they are most liable. I believe that most of them may be traced to a want of patience. While the judicious mother is laudably anxious that her children should imbibe right feel-

ings and dispositions, she should recollect that, during the first five or six years of their lives, when impressions are always the deepest and most permanent, they are preparing their little code of morals, and forming their habits of action, not so much from her precepts as her *example*. She should therefore look well to her own conduct; and while she is endeavouring to educate *them*, let her beware that she neglect not herself. Let her examine her own disposition, and if that is irritable and impatient, let her take heed that it does not betray itself in her intercourse with her children. With them, all should be calmness and consistency; nothing should appear to be the result of passion or caprice. They should always be able to see that their parent has a *reason* for the course of conduct she pursues. Those parents, who are always complaining of the stubborness and ill-humour of their children, may depend upon it the fault lies more with themselves than they are aware, or would be willing to acknowledge. The mother is perhaps hurried and oppressed with the cares of her family, and a child commits some fault which, perhaps, at any other time would have only elicited a slight reprimand, but now she rebukes it in terms entirely disproportioned to the offence, and the child becomes angry and turbulent, for he feels as if rebuked, not for doing wrong, but for giving his mother trouble,—not for the offence he has committed, but for his mother's want of patience to bear with it; and he consequently sees not his own fault, but that of his parent. For myself, I never detect a fault in a child, or have occasion to punish one, without examining myself with the most scrutinizing severity, lest there should be something in my example to foster the fault I am so anxious to eradicate from my child."

THE TOMB OF WHITEFIELD.

A LETTER from Newburyport, of the 5th instant, which we find in the *Portland Daily Advertiser*, contains the following:

"This morning I visited the tomb of Whitefield, in order to obtain a sight of the venerated remains. The remains are deposited under a plain, but chaste and rich pulpit, in the Federal-street church, which has this inscription on a slab of white marble, inserted at its base:—

"'Under this pulpit are deposited the remains of the Rev. George Whitefield and the Rev. Jonathan Parsons, the

first pastor of this church, who died July 19th, 1776. Also, of the Rev. Joseph Prince, who died 1791.'

"The tomb of Whitefield is an arch of about six feet wide, seven deep, and five or six high. It is situated directly under the pulpit, at a depth of about four and a-half feet from the floor. The entrance is through a scuttle in the porch, at the back of the pulpit. The bones of Whitefield are in good preservation, the skull in particular; this exhibits a form, or face, and forehead, quite similar to the busts and prints we have of him. One of the bones of the arms is missing, supposed to have been taken by some visitor. In the eastern corner of the church is a beautiful monument, composed of Egyptian and white marble, and bearing the following inscription:—

"'This Cenotaph is erected, with affectionate veneration, to the memory of the Rev. George Whitefield, born at Gloucester, England, Dec. 16, 1714; educated at Oxford University; ordained 1736. In a ministry of thirty-four years, he crossed the Atlantic thirteen times, and preached more than 18,000 sermons. As a soldier of the Cross, humble, devout, ardent, he put on the whole armour of God, preferring the honour of Christ to his own interest, repose, reputation, or life. As a Christian orator, his deep piety, disinterested zeal, and vivid imagination, gave unexampled energy to his look, action, and utterance; bold, fervent, pungent, and popular, in his eloquence, no other uninspired man ever preached to so large assemblies, or enforced the simple truths of the Gospel by motives so persuasive and awful, and with an influence so powerful on the hearts of his hearers. He died of asthma, Sep. 30th, 1770; suddenly exchanging his life of unparalleled labours for his eternal rest.'

"The monument cost 1,400 dollars, and was erected by Mr. Bartlett, a citizen of note in this place, at his own expense."—*Christian Advocate.*

THE HARMONY OF THE CHRISTIAN SYSTEM.

On no subject do men fall into so many and so great mistakes as on that of religion. One grand source of mistake lies in not viewing religion as a great whole, engaging all the powers of the soul; but in viewing it partially, and in elevating one part of it to an undue ascendancy above another. Some view religion as a thing altogether of intellect, and as having no concern whatever with the passions. Others go to an opposite

extreme: they make their appeal to the feelings, and seem to entertain a jealousy with regard to the exercise of reason in matters of religion. One lays the chief stress on doctrinal soundness. Another undervalues doctrine, and bends all his energy to stimulate the feelings. Some love to descant on faith; others, on works. We hear one man contend for justification by faith alone, as the leading doctrine of the Christian system. Another gives the pre-eminence to the new birth. Forth comes the Moralist: faith and feeling in matters of religion, he affects to undervalue; experience he denominates fanaticism; the warmth of the affections he derides as enthusiasm; doctrines he discards as unimportant; zeal for peculiar points of faith, he denounces as bigotry and intolerance; and lays the whole stress on the practice of what he calls morality. Another class rest satisfied with the outward ceremonial of religion. With respect to doctrinal correctness, or experimental feeling, or the activities of duty, they give themselves little concern, but move on in a quiet, easy, decent attention to the outward forms of the church to which they belong.

Now in regard to all the above systems, far are we from saying that there is not a measure of truth in each of them. In order to make out the whole truth, all these systems must be combined together. The error lies in breaking down into parcels the beauteous system of evangelical truth, depreciating one part for the purpose of giving an undue prominence to others. There is a unity in the system of divine truth revealed in the Scriptures. Every part has its proper place, and, like stones in a well-constructed building, all its parts have their due proportions and their mutual dependencies. Doctrine does not exclude duty; nor duty, doctrine: but duty is built on doctrine as its natural foundation. Faith does not exclude works, nor have works any jealousy of faith; but faith and works are joined together,—faith going before works, and works following faith. The intellect and the affections have no hostility to each other; but the same soul that exercises its intellect in regard to revealed truth, exercises also its hatred, in hating sin; its love, in loving God; its compassion, in taking pity on the distressed; its griefs, in sorrowing after a godly sort; its sympathies, in rejoicing with them that rejoice, and in weeping with them that weep. Godliness and morality are not separated; but we see godliness the moving principle of morality, and morality the certain fruit of godliness. Justice and mercy, temperance and chastity, have each its proper place; and, instead of substituting these virtues for the form-

of religion, or the forms of religion for these virtues, all are built up together in the Christian life, the means of grace being especially appointed for conveying to the soul that influence from above which is necessary to invigorate and maintain the spiritual life.

Contemplating the Christian System in the light of God's word, we behold it shining forth as a beautiful and harmonious whole, all its parts most exquisitely adjusted, and admirably adapted to call forth into the service of God, all the powers of our souls. But when you begin to put any doctrine, precept, or ordinance out of its proper place, you derange the order of sacred truth. Let false philosophy, presumptuous speculation, polemic strife, and sectarian animosity, come in for their share, and what havoc is not the consequence! What wild work have not these things made of religion in every age! In our own day, how do they desolate and disfigure the church of Christ! Pride is gratified, human passions have their play, the shouts of party are heard; but oh! at what an expense! Subjected to such treatment, the Christian system no longer appears the grand, the simple, the majestic whole, exhibiting the workmanship of the divine mind; its symmetry is lost; its goodly proportions are destroyed; in vain do we look for certain original and essential elements which are there no longer; foreign and bastard materials are mixed up with it; and we behold the whole set round with a multitude of trumpery outworks and fantastic decorations which betray the presumption of man, but bear no impress of the revelation of God. It is our ardent desire to exhibit the religion of Christ in all its parts and proportions in such a way as to induce all to admire it for its loveliness, and embrace it for their salvation. None of its truths, its commandments, or its promises, are to be undervalued. Each has its appointed place, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. It is our wish to comprehend all, and combine all in the rank and order God has assigned them; to give to each its proper position in the great temple of truth, and thus maintain that goodly symmetry which it has received from the hand of the divine architect,—a symmetry and a beauty fairer than that of the temple of Solomon in all its glory.

LUTHER.

THE SCOURGE OF THE PREACHERS.

A WEEKLY paper published at Prague, full of liberal sentiments, first appeared under this title. The great design of it was to banish from the pulpit false interpretations of Scripture, ludicrous stories of apparitions and miracles, &c. It greatly offended most of the clergy, and occasioned many replies. The third paper, dated 3rd May, 1782, criticises a printed sermon of a celebrated orator on the dignity and privileges of the priesthood. "The priesthood," says the *orator*, "conveys a power and authority over the person, and adorable humanity of the Saviour himself. Though priests are only his viceroys, yet every day he subjects himself to them, and pays them the strictest obedience. At their command he descends from heaven; and, in their hands, repeats a thousand times over what was done in the womb of the Virgin. Divine faith! didst thou not aid me, I could not comprehend this." Divine faith! exclaims the critic, if thou comest not to my help, I must account this nonsense and blasphemy. The orator goes on,—"The clergy's jurisdiction is incomprehensible. 1. In its extent: no office, however great, no prince, however illustrious, being exempt from it. 2. In its objects: who are the parties between whom they interpose as arbiters?—The offended God and sinful man. The Lord of Hosts leaves his rights and prerogatives in the hands of the priests, and appoints them his commissioners to conclude a peace between him and sinners. He is ready to submit to their decisions, and to renounce the claims of his justice, so soon as they have absolved the guilty." The *Scourge*, after citing these passages, adds,—Is not this saying, that to please the priest, the God of righteousness must cease to be righteous? O more than almighty priest! command God to create a new world, and he must obey thee; command him to damn all with whom thou art displeased, and he must hearken to thy voice; and command, also, if thou tremblest not for thy own fate, that he banish from the world pride and arrogance. I tremble for thee, O thou lord of thy Maker! if I incur thy displeasure; for the Creator himself cannot rescue me, without thy permission. But indeed these reveries are too absurd to be parodied. Can Christian humility suggest such bold expressions? Is not this teaching the illiterate people to reverence the priests more than God?

About the same period, a society at Vienna undertook to publish remarks on sermons of a bad tendency. There would

have been no occasion for this society, and it would soon have expired, had his Eminence exerted his authority for preventing or censuring the abuse of the pulpit. If the silence of the archbishop gave surprise, the indignation of the candid was raised by J. Pocklin, one of his clergy, from the pulpit, representing that society in the blackest colours, and ascribing to them the basest and most unworthy motives, before even the first of their publications appeared; and still more by a Catholic institute, published by Pocklin's colleague, Patric, stuffed with panegyrics on superstition and false devotion. Take a specimen:—"The looking for a blessing from a wooden image of the child Jesus with a curled periwig, is often more profitable than receiving a blessing from the hand of a priest. The hanging pieces of gold and silver on images is often a means of obtaining grace. Devotion should be paid to the fleshly heart of Christ, to the wounds in his side, to the nails of his cross. Pilgrims bid fairer for the grace of God than they who stay at home. Prayers are acceptable, when, beside God, they are addressed to some saint. The tribunal of the Inquisition is of a salutary tendency; and in the countries where it was introduced has prevented bloody wars. A sacred darkness continually obscures faith; and he does no evil who mistakes his king, and honours another instead of him." The writer of these absurdities is one of the clergy in the Metropolitan Church of Vienna, and he boasts that all of them, the five youngest excepted, are of his sentiments. At a few steps from the palace of the archbishop he goes on with these instructions, and pleads the approbation of his Ordinary; which his Grace has never thought fit openly to contradict. This emboldened father Ludwig, the capuchin, to deliver up to Satan the authors of "*Truths for preachers*" if they would not retract. It is said, that while the archbishop encouraged Ludwig, Ruschitzka was rebuked for condemning in a sermon, the worshipping of Christ in parts, and consequently, adoring the fleshly heart of Christ; that he forbid students of divinity all intercourse with the worthy P. Blarer, who had trained up so many useful priests; and that he discharged some of his clergy from conversing with men, who laboured to enlighten the public.—These anecdotes are extracted by Dr. Seiler from Routenstrouch on the Conduct of Bishops in the Catholic States; who hardly would have ventured to publish it at Vienna, if the facts had not been well known.—*Erskine's Sketches.*

NATURAL THEOLOGY.

[FOR THE CHRISTIAN FREEMAN.]

Illustrations taken from the Insect tribes.

"Upon the whole, after all the schemes and struggles of a reluctant philosophy, the necessary resort is to a Deity. The marks of *design* are too strong to be gotten over. Design must have a designer. That designer must have been a person. That person is God."

It is not superstition alone which has led men to watch with accuracy the motions of the inferior animals. Observation has proved that many of them, at least, possess remarkable foresight, and are affected by the slightest changes of temperature and of the atmosphere. A very trifling chillness of the air will prevent ants from putting their eggs on the top of the nest, however tempting the day may be. All know the influence of heat on the swarming of bees; they are, in fact, so very fastidious on the subject of weather, that the shadow of a cloud frightens them home.

The faculties of the inferior tribes of animals are remarkably accurate and discriminating. Infinite wisdom saw the necessity of this, and made the requisite provision. This has been proved by a variety of experiments, some of them very cruel, on the common bat. Bats, the eyes of which have been destroyed, and leather glued over their sockets, can avoid in their rapid flight even the smallest threads; and dart through holes merely sufficient to admit them; and this and more than this they can do equally well when their ears and nostrils, as well as their eyes, have been destroyed. This arises, it is supposed, from the great accuracy of their organs of touch; whatever may be its instrumental source, it comes to them, we know, directly from the source of infinite wisdom and goodness, as a most benevolent provision; for, without it, how could an animal flying with such rapidity be preserved merely by its sight, during the twilight and darkness?

Man has been endowed with reason, and he can improve experience to ascertain what is wholesome and what poisonous. The irrational animals require the power of discrimination in this case as well as he; and their Creator has not left them destitute. In the organs of taste they have a safeguard. Though nutritious and poisonous plants often grow promiscuously, animals can distinguish between them very accurately.

Experiments have been made on a large scale, and it has been found, that, with a trifling exception, no animal will eat plants of a deleterious quality. The goat, indeed, eats water hemloc greedily; but, to the goat, water hemloc is delightful food, while to other animals it is a strong poison.

This nicety of discrimination is not confined to the mere rejection of what is poisonous; even gnats, bugs, fleas, and such like gentry, are dainty fellows, and choose a nice assortment of people for biting. To be sure, their ideas of nicety and ours are sometimes different (that question I don't discuss); yet still they make such nice distinctions that, while a whole troop of haymakers are leaping, scratching, fidgetting, and shouting, under bites of a shoal of midges, a single individual of the troop often remains untouched; and while one individual in a bed is bit into a fever by bugs or fleas, another remains wholly unscathed. Gentlemen may talk of blind instinct; but I beg of them to recollect these instances of discrimination which have now been recorded, to teach such gentlemen to treat in future, with more respect and lenity, those domestic animals which they haughtily despise as vermin.

It is a curious fact,—I leave it to others to account for it,—that fleas and other bloodsuckers give no annoyance to those about to die. It is some consolation, too, amid the infirmities of old age, that bugs seldom bite old men; so that impudent coxcombs, who refuse to reverence the hoary head, may learn a lesson of virtue even from a bug.

It is no objection to the wisdom of insects, that flies can be poisoned with fly-water; for, in this case, the poison is concealed by the sweet mixture, just in the same way as the heart-broken wife mixes Chambers' powders with her husband's tea, when she wishes to cure him of drunkenness; or as the love-sick maiden slyly administers a charm to the freestone-hearted swain upon whom she has in vain tried all her little arts.

The presence of moisture seems to be essential to every important motion and feeling. The eye and ear are abundantly supplied with it; the skin, too, is supplied with it for feeling; but most of all to the taste, a good supply of moisture seems to be essential. To provide this, liquid is oozing forth from all quarters round the mouth, and reservoirs have been appointed expressly for this end.

Something very curious, and of a similar kind, has been observed in insects. A fly has been repeatedly observed to let fall a drop of liquid on a piece of sugar for the purpose of moistening it, and thus sucking a portion into its mouth.

What a sameness, and yet what a variety, do we observe throughout the works of the one great Author of all.

The organs of smell afford important assistance to those of vision in directing small as well as large animals to their food. The persevering old Huber made very interesting experiments to ascertain the power of scent in bees. He shut up honey in different boxes, so as to conceal it from view, and even to prevent its smell from being extensively diffused; and placed these at the distance of two hundred paces from the apiary. In a very short time, the bees had discovered the honey, and great numbers found access to it, though obliged to push to it through valves. In some flowers the honey is not only completely concealed, but completely shut up; the bee, however, has powers of contrivance suited to the occasion; and, therefore, according to Huber, drilling a hole through the bottom of the tube in which the honey has been stored, he draws it out with his sucker. Others, however, affirm that the bee effects an entrance by first thrusting in its tongue, and then its head, like a wedge; and thus effecting an entrance through the spring valve opening of the flower.

One of the most remarkable examples of wisdom and power arising from union, is to be found in the white ant. A traveller, for example, found on rising one morning that, during a few hours, the white ants had bored a passage up one of the feet of the table, cut a passage right across it, and another down through one of the opposite feet. Sometimes they fasten on the timber of a house, and eat away a large portion of each piece. If, in forming their passages, they have occasion to pass through a post, which supports any weight, they bring mortar and fill up the cavities, leaving roads through it; and so compactly do they knead this mortar, as to give it a consistency equal to that of some kinds of freestone. To prevent their ravages, which are very extensive, the furniture of tents is placed on inverted bottles, the slippery nature of the glass preventing them from climbing; and in dwelling-houses, the trunks, chairs, and bed posts, are placed in tin vessels full of water.

Destructive, however, as are their powers, the Creator has made them of most singular utility. Were it not for the destruction, caused by these insects on fallen timber in the boundless forests which they inhabit, the accumulation of decayed timber would, in time, greatly impede, if not entirely choke vegetation. While the innumerable multitudes of the animals themselves furnish an inexhaustible store of provision for birds, they act as the scavengers of nature, devouring up, and re-

moving clean away, every particle of decaying animal and vegetable matter.

Persons accustomed to see small animals only in comparatively small numbers, can form no adequate idea of what may be effected by them in congregated millions; and hence, it is difficult to prevent a feeling of the ludicrous from rising in the mind, while reading passages, even in the Scriptures, where the might and devastations of armies, for example, are described figuratively by references to such insignificant creatures as locusts. "I will remove, saith the Lord by his prophet Joel, far off from you the northern army, and will drive him into a land barren and desolate, with his face towards the sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things."

Such descriptions are in perfect accordance with the representations given by different travellers. In 1784 and 1797, the locusts covered, in South Africa, an area of nearly two thousand square miles; but they were driven by a wind into the sea, where they formed, for fifty miles an embankment three or four feet high, and when the wind blew from them, their stench was perceptible at the distance of a hundred and fifty miles.

Whatever be the object which the locust, the lemming, and other animals have in migrating, as they do, in such countless multitudes, we see that one most important benevolent purpose effected by such migration, is the supply of an abundance of food to many species of animals. We know with certainty, that Providence has put into different animals, for purposes essential to the continuance of their species, a desire for migration. The land crabs of the West Indies pour down in countless millions to the sea, for the purpose of depositing their spawn; and the infinitely wise Being who sends them thither, has taught them that, by following the course of any river which they meet in their march, they will be brought to the sea.

I have no time however, at present, to pursue these matters farther; and I therefore sum up the whole by a quotation from Addison. "Seas and deserts," says he, "hide millions of animals from our observation; innumerable artifices and stratagems are acted in the howling wilderness, and in the great deep, that can never come to our knowledge. Besides, that there are infinitely more species of creatures which are not to be seen without, nor indeed with the help of the finest glasses, than of

such as are bulky enough for the naked eye to take hold of. However, from the consideration of such animals as lie within the compass of our knowledge, we might easily form a conclusion of the rest, that the same variety of wisdom and goodness runs through the whole creation, and puts every creature in a condition to provide for its safety and subsistence in its proper season." LEEUWENHÖECK.

COLLEGIATE EDUCATION.

[FOR THE CHRISTIAN FREEMAN.]

ONE of the first duties of the Christian church is to look after the education of candidates for the holy ministry. This is a fundamental point, and must by no means be neglected. In vain will endeavours be made, and strict discipline applied, to preserve purity of church-membership and promote vital godliness, if pastors are trained up in an unsound education, and enter upon their responsible office strangers to habits of holiness. Schools and colleges we reckon as a part, and not the least valuable part, of a nation's wealth. They are, in fact, the moral and intellectual mint of society; and, therefore, it is matter of deep public and private concern that they be allowed to put no base coin into circulation. I rejoice that the churches in the North of Ireland are showing themselves to be alive to the importance of this subject; and that in regard to a seminary of great public usefulness, the Royal Belfast Academical Institution, they are determined to act on the principle of "refusing the evil, and choosing the good." They owe it to themselves as Christians—they owe it to the glorious doctrines of the Reformation, and, above all, they owe it to the cause of the Redeemer, to save the students under their superintendence from the contagion of scepticism. I allude to the Moral Philosophy class in the Institution. Of the evil tendency of many of the doctrines taught in this class, there is but one opinion entertained by the great mass of Presbyterian Ulster; and I must say, I am heartily of the mind of the three respectable public bodies,—the Synod of Ulster, the Presbyterian Secession Synod, and the Reformed Presbyterian Synod,—which have promptly withdrawn their students from that to which they could not conscientiously give the sanction of their approbation. Let them proceed with moderation, but with firmness; let there be no attempts at ecclesiastical domi-

neering on the one hand, and no cringing servility on the other; and, whatever may be the result, these religious bodies will enjoy the calm satisfaction of having nobly done their duty.

But while it is gratifying to find ministers of the Gospel and the church generally giving attention to the literary and scientific education of the youth intended for the sacred office;—while I rejoice to see them resolved by the blessing of God to take into account the *quality*, as well as the quantity of such education, and to hold up before the public mind, the eternal distinction between true philosophy and "science falsely so called," I beg to tell them, respectfully but plainly, that the most glaring and ruinous defects in the existing systems of instruction are attributable to *them*, and not to the conductors of our public seminaries. In the present state of society, a college which contemplates the interests of the community at large, must be a place of *general* education. Its lectureships will embrace the arts and sciences, languages, philosophy, polite literature, &c. Some of these departments bear directly, and all of them have a powerful indirect influence, on preparation for the Christian ministry. By such studies the reasoning powers are strengthened, the taste is formed, the mind generally is cultivated and enriched, and the ingenuous youth acquires habits of close attention and diligence which are of the utmost service in after life. The value of the wholesome order and discipline, for instance, of such a college as the Belfast Institution, is incalculable; and hence the wisdom of the different churches which gladly avail themselves of the advantages presented by its class-rooms. Something additional, however, is wanting, and this I believe it to be the churches' duty to supply. I mean religious instruction. Why two or three years should be spent by the student at college in the utter neglect of Bible education, is a question which I do not pretend to solve. Should there not be some distinct provision for carrying our students through the Scriptures in the originals, and initiating them in sound principles of criticism and interpretation? and should not the Bible in this way, and in its doctrines and precepts, be kept prominently before their minds during the whole collegiate course? There is a radical defect here; and it is owing, I repeat, not to colleges, but to our ministers and people; and until some supplemental machinery be put in operation, our young men with few exceptions will continue to exhibit the same wretched want of acquaintance with the Greek and Hebrew Scriptures, and to derive comparatively little benefit from our excellent classes of theology.

These views have been, in part, suggested by the practice throughout Scotland, and particularly in the Edinburgh University, in the time of the learned and venerable Rutherford. "Theology, indeed, in those days," says Chambers, "was conjoined with every part of education. This was particularly the case in the College of Edinburgh, where the principal, every Wednesday, at three o'clock, delivered a lecture upon a theological subject to the whole of the students, assembled in the common hall. The students were also regularly assembled every Sabbath morning in their several class-rooms, along with their regents (professors), where they were employed in reading the Scriptures, after which they attended with their regents the public services of religion; returned again to the college, and gave an analysis of the sermons they had heard, and of the portion of Scripture they had read in the morning. By these means their Biblical knowledge kept pace with their other acquirements, and they were insensibly trained to habits of seriousness and devotion. *In this manner were all our early reformers educated;* and though they spent less time in the theological class, properly so called, than is generally done in modern times, judging by the effects that followed their ministrations, as well as by the specimens of their works that yet remain, they were not less qualified for their work than any of those who have succeeded them."

The education of young men for the ministry occupies, at present, much attention among the Presbyterian population of Ulster, and the Presbyterian Synod of Ireland has had it under consideration for several years: they feel it to be a matter of the deepest moment, while practically it is surrounded by many difficulties. I pray that God may direct them to the adoption of such measures as, under his blessing, may secure extensive religious knowledge and unfeigned piety on the part of those who look forward to the solemn office of "ministering in holy things." WICLIF.

INFANT BAPTISM.

[FOR THE CHRISTIAN FREEMAN.]

IT is customary with religious sects to assume to themselves names, not merely imposing, but calculated also to cast disrespect on those differing from them. As is very usual in argu-

ment, these names assume all that is proposed to be proved; and not only so, but there is often conveyed by such names an impression widely different from truth. Arians and Socinians, for example, assume to themselves the title Unitarian, thus attempting to deceive the world into the belief that the Unity of the Godhead is peculiar to their creed. The advocates for adult baptism, who would lay claim to the peculiar name Baptist, may be charged with similar disingenuousness; for they thus not merely claim to be the only baptized persons, but they mis-state the question between them and their opponents,—which is not, whether adults should be baptized, for on this point there is no difference of opinion, but whether infants as well as adults may be baptized.

The subject of the propriety of infant baptism is too wide for me to take up in a single paper of your periodical; nor do I at present enter on what might be considered a very confined view of the subject,—circumcision having been, under the Jewish dispensation, administered as a seal of the covenant,—baptism under the Christian dispensation coming in the room of circumcision, and infants as well as adults receiving baptism in the primitive, as well as all succeeding ages of the Christian church. My only object at present is to bring forward a few evidences that the baptism of infants is as old as the time of Christ and his apostles. I do not enter on the evidence derived from the Acts of the Apostles, farther than merely observing, that it is, to say the least, rather a suspicious circumstance in regard to the creed and practice of Antipædobaptists (or baptists as they call themselves), that in no missionary reports of theirs, or account of the state of religion in their churches, do we find any such fact recorded, as that often recorded of the missionary labours of Christian ministers in apostolic days,—that whole HOUSEHOLDS were baptized.

The Antipædobaptists, little cautious of the airy pretensions of their own system to high antiquity, have not hesitated to pronounce the practice of infant baptism to be a modern innovation. Little effort, however, is necessary to prove this to be inconsistent with church history.

"Several persons among us," says Justin Martyr, "of sixty and seventy years old, who were made disciples to Christ from their childhood, do continue uncorrupt." I solicit particular attention to two important particulars here. First, the term used by Justin Martyr is the same as that used by our Lord when he said,—Go and teach (*disciple*) all nations, baptizing them, &c. Those who, according to Justin Martyr's account,

were made disciples, must surely have been baptized. Again, let it be recollected, that Justin lived within about forty years of the Apostolic age; and consequently he here speaks of persons who had received baptism from the very persons, who, by the immediate commission of Christ himself, had gone forth, baptizing in the name of the Father, Son, and Holy Ghost.

I next cite the authority of Irenæus, no despicable authority assuredly, when it is remembered, that he wrote about sixty-seven years after the apostles, and was acquainted with Polycarp, a disciple of the apostle John. The testimony of this venerable witness is this. Concerning Christ, he says, "He came to save all persons by himself, who by him are regenerated unto God, infants, little ones, youths, and elderly persons." Irenæus used the term regenerate as synonimous with baptize, as is evident from the following expression of his—"When Christ gave the command of *regenerating* unto God, he said, Go and teach all nations baptizing them," &c.

The evidence derived from the writings of Tertullian is of the most satisfactory kind. He lived about a hundred years after the apostles. Holding, as he did, peculiar views respecting the enormous aggravation of sins committed after baptism, and conceiving that sponsors were brought into a snare, he advises not only that the baptism of infants be delayed, except in cases of necessity, but also that unmarried persons be kept back from the ordinance, till either they are married or confirmed in continence. This advice of delay evidently springs from his erroneous notions respecting sponsors, and sins committed after baptism; this, however, in no way affects the incontestible evidence drawn from it, that the baptism of infants was the practice of the church previously to his time. As he advises so strongly the *delay* of baptism till after marriage, there can be no manner of doubt, that had the baptism of infants been an innovation, he would not have failed to say so, or had any antipædobaptist arguments been considered tenable in those days that he would have applied them to his own use.

In the writings of the famous Origen we find evidence of a different character, but even stronger than that of his contemporary, Tertullian. He argues for the doctrine of original sin from the practice of infant baptism; and who could ask for stronger proof of the existence and acknowledged propriety of infant baptism in his day? "But why," says he, "are infants by the usages of the church baptized if there is nothing in them which needs forgiveness."

In the time of Cyprian, about a hundred and fifty years after

the age of the apostles, a question was agitated, whether the baptism of infants should not be performed, after the example of circumcision, on the eighth day. A council of sixty-six bishops, assembled at Carthage, resolved unanimously, that baptism ought not be delayed till the eighth day, but might be given to them at any time previous; and Cyprian wrote a long letter, stating fully the reasons of this resolution.

I might quote from Gregory Nazianzen, Ambrose, Chrysostom, and others, much, verifying the views which have been put forward; but this is unnecessary, as I have already adduced enough to satisfy every candid mind that infant baptism was a practice of the primitive church.

PÆDOBAPTIST.

JAMAICA.

We gladly publish an abstract of an interesting letter, addressed by the Rev. H. M. Waddell, to the Rev. W. Peddie, Secretary for foreign missions, &c. to the United Secession Church of Scotland. Mr. Waddell, who, we understand, was a licentiate of the Presbyterian Secession Church in Ireland, has been, for some time, missionary in the island of Jamaica, and is at present on a visit to this country, owing to family affliction. The following is the abstract of Mr. Waddell's letter:—

Dear Sir,—Agreeably to your wish, I shall now state to you such circumstances connected with the island of Jamaica, as, in my opinion, should induce the Secession Synod to commence a mission there immediately.

1. It is a legitimate field for missionary operations. Nine-tenths of the negro population, or four-fifths of the entire population, being heathens, the Gospel must necessarily be *sent* to them. In this point of view, it has a superior claim to Canada, where the majority of the people having some knowledge of it, can call for it and maintain it among themselves.

2. The recent emancipation of the negroes there, requires that the Gospel be sent to them, to make it really valuable. If they be left in their ignorance, they cannot obtain all the good their freedom is calculated to afford them, and are in danger of turning it into licentiousness. The great argument which Christians and churches used when seeking their deliverance from oppression was, that a way might thereby be opened for the preaching of the Gospel more freely and fully. Now, as the Secession Church was behind none others in Great Britain, in seeking, for the negroes of the West Indies, freedom from bodily and temporal evils, they should not allow the churches in England to get before them in the far nobler work of emancipating them from those evils which are spiritual and eternal.

3. No obstacle now exists in that country to the spread of the Gospel. The field is clear; and there are favourable circumstances which do not exist in any other heathen land.—The people speak our own language. They are not idolators, nor addicted to any superstitious practices. They have no form of religion opposed to Christianity which needs to be first overcome, yet, are they not infidels, but have a strong predisposition to religion. In consequence of their mixture with Europeans, and dependence on persons called Christians, and the greater part of them having been, by a law of the island, baptized by the curates or rectors of the English church, they consider themselves bound to be Christians; and, therefore, willingly listen to Christian instructions, and invariably acknowledge their obligations to obey them. They seem a people prepared for the Lord.

4. The best triumphs of the Gospel have been in the West Indies among the negroes and people of colour. No missionary has ever had to return with the complaint that he had laboured in vain. If, even under the difficulty and hinderance of slavery, that was the case, *much more* may we expect it to be the case now, when the hinderance no longer exists. It is, in fact, the most promising field for missionary labour at present in the world, and that one in which we are certain no expense will be lost.

5. The means of instruction at present in the island, are not sufficient for more than a tenth part of the population. There are between 400,000 and 500,000 in the island of Jamaica. The nearest calculation does not allow me to suppose there are more than 40,000 connected with the Christian Church, and I suppose there are about fifty evangelical ministers of all denominations in that colony. They have already as much as they can do, instructing those already in their churches: and the vast mass of surrounding population can be gathered to Christ, only by a great increase of labourers from Great Britain. Allowing 2000 ignorant persons of all ages, to be enough for the time, strength, and talents of one man (and it is a large number of persons, so completely ignorant as the negroes there are, to be under the care of one man), it would require at least 200 ministers to be sent out immediately, to perform, in a right manner, the work which Christians in this country have, by the act of emancipation, undertaken.

6. A mission is as good as begun to the hands of the Secession Church, in consequence of so many ministers of their body being stationed there by the Scottish Missionary Society. Several stations have been opened, and are ready for the first ministers that will be sent out from Scotland, either from the Missionary Society, or from the Secession Church. These are Montego Bay, Green Island, Savannah-la-Mar, Maroon Town, St. Thomas in the Vale. There are other places where ministers from Scotland will be gladly received, though not yet prepared as stations; such as Kingston, Spanish Town, Black River, Morant Bay, &c. &c.

7. The different parties which have hitherto distracted the country, and thrown obstacles in the way of the Gospel, must now cease. For some time past, the prejudices and distinctions of colour have been fast yielding, and intermarriages have already taken place, in many instances, between whites and browns, which promises the best success in checking the abounding immorality of the white men and brown women. This change is still further manifested in the next particular.

8. The establishment of literary societies in different parts of the country, is a favourable sign of the improved state of feeling. All classes and colours are equally admissible—the negro, lately a slave, as well as the white man formerly his master; and the lectures or essays of a brown man are as respectfully listened to by the white, as those of their own class. As in Montego Bay and Lucea. In the former town, the Society meets in the place where Mr. Blyth and I preach, and contribute to the rent of the house. Mr. Blyth lectures on Moral Philosophy, and I on Theology; two of the other lectures are in our congregation there.

9. Jamaica is important in many respects, but in none more than its relative situation to other countries in the western hemisphere, and the influence it will have on the immense negro population surrounding it. There will no longer exist restrictions on intercourse betwixt it and the free negro state of St. Domingo; and the way is therefore opened for the Gospel to enter the latter island immediately. The immense island of Cuba, but a little way north of it, with a large negro population, must be much affected by the emancipation of Jamaica, and will ere long receive the Gospel from it. The southern states of North America, the new republics of South America, Mexico, Brazil, &c. have large negro populations, all of whom will consequently hear of the liberation of their brethren in Jamaica, and will look to it for the blessing of civil and religious liberty with which it has been blessed. Ministers of the Gospel proceeding from Jamaica, will be welcomed in all those parts by the oppressed African as friends.

The Expense.—1. The expense cannot be an insurmountable obstacle. If it be the duty of the Secession church to commence missions there, as I think the preceding statements will convince most persons, it is then the means necessary to defray it *must* be raised.

2. The Secession church is well able to bear the expense, if it would exert itself, and if every congregation would have in itself a well-formed active society to raise its funds in a regular way; and especially if members of its churches would consider it their duty to *do as much to spread the Gospel abroad as to support it among themselves*, as was done by the primitive church.

3. The congregations there will now be able to do something towards the support of the Gospel themselves, which hitherto they could not do. The one lately established for instance in Falmouth.

4. The expense of living will gradually lessen. It has hitherto been kept up by slavery (which forced every thing out of its natural state) so much, that every thing almost was double or triple the price it is in this country.

But if the Gospel of Christ is to be preached there, the expense necessarily attending it, for some time to come, must be met by some persons and churches—and the Secession should not shrink from performing its part.

Believe me, dear Sir, your's most faithfully,

H. M. WADDELL.

SCENES OF THE PRIESTHOOD.

SCHISM AT BIRR.—The Rev. Mr. Crotty, of Birr, King's Co. was arrested on Sunday last by Captain Vignolles, on depositions

made by the Rev. Mr. Kennedy. There was a general fight on this occasion in the chapel between the parties of both priests, who each contended for exclusive possession of the edifice, and Capt. Vignolles put out by force all the rioters.—*Belfast News-Letter, June 6th*, 1834.

EFFECTS OF SUPERSTITION.—During the late awful visitation of the cholera in Enniskillen and other parts of Ulster, the Rev. Pat. Higgins, a superannuated priest in the vicinity of Killeter, boldly proclaimed, that he would insure all who would visit him, and comply with his rules, against being seized by the fatal malady—and the credulous dupes of "*Mother Church*" flocked to him in hundreds.—The lowest charge was 1*s.* and a pint of whiskey, for which in return, the holy man laid his hand on their heads, and gave them a small bottle of holy water to take to their habitations. We understand that a few even of the reformed faith were so weak-minded as to be hurried along by the tide of delusion; but, on being informed that they could obtain no benefit, but on the conditions of second baptizing, returned sadly disappointed without being "insured." To what extent this modern "Simon Magus" would have carried the imposition is not easily calculated, had not a representation from some of the neighbouring priests to his Diocesan, succeeded in putting an end to the humbug.

BIBLE AND MAYNOOTH.—Mr. Eugene O'Brien, a student of Maynooth College, has been expelled that establishment for reading the Bible. He appealed to the judges, at the late visitation, but without redress, as the complaint was alleged to be purely of an ecclesiastical nature.—*Evening Mail, May*, 1834.

ASSAULT.—On Sabbath evening last, a number of persons assembled at the house of a man named M'Glynn, about a mile and a half from Ruskin, in order to spend the Sabbath, carousing. The Rev. Mr. O'Donnell, C. C. of Balinacoola, sent them a message to disperse within an hour, or if not, that he would make them do so; they returned an answer of refusal, and, in consequence, Mr. O'Donnell came and, with his cane, drove them off, without allowing them to pay the bill, which amounted to 12*s.* M'Glynn, enraged at this said to the Priest—"You robber, am I to be at the loss of my whiskey?" and immediately seized the Priest by the neck-cloth, and squeezed him so tight as almost to suffocate him. The Priest having called for relief, the bystanders rescued him, and he returned to his lodgings, the fight between his rescuers and assailants still continuing. He then returned with a party armed with mason's hammers, and large mallets, who attacked M'Glynn's party; and beat M'Glynn until he fell apparently lifeless. A surgeon pronounced that a fracture had taken place; and on the deposition of M'Glynn, the magistrate issued a warrant for the apprehension of Mr. O'Donnell, who has made his escape.—*Boyle Gazette.*

PRESBYTERIAN SECESSION CHURCH.

CHRISTIAN LIBERALITY.—It is our pleasing duty to record a refreshing instance of devotedness to the cause of God, which recently occurred in the Presbyterian congregation of Donegore. Upon the Rev. Mr. Wallace, minister of the congregation, devolved the no less pleasing duty of appropriating to the undermentioned religious objects,

the sums which had been consecrated to them by the Christian liberality of one of his flock who is now no more.—To the British and Foreign Bible Society, £10 6*s.* 4*d.*; to the London Missionary Society, £10 6*s.* 4*d.*; to the Scottish Missionary Society, £6 17*s.* 7*d.*; to the Home Mission of the Presbyterian Secession Church, £3 8*s.* 9½*d.*; to the Irish Evangelical Society, £3 8*s.* 9½*d.*; to assist the congregational libraries of the congregations of Donegore, Parkgate, Carnmoney, and the congregational church near Carnmoney, £6 17*s.* 7*d.* These are the bequests of a young man, whose life afforded satisfactory evidence of the power of vital godliness, and whose latter end was, emphatically, *peace.* We had an opportunity of reading the copy of his *last will and testament;* and the reason which he assigned for bequeathing so much of his small property to the cause of evangelical religion, gave us more joy than even the bequests themselves. Some will ask, said he, why devote so much of my property to the spread of Christianity? My answer is,—*I hope to be saved through the merits of my Redeemer, and therefore feel it to be my solemn duty, as my last act, to do something for the advancement of his cause on the earth.* He also requests that, if possible, his name may be concealed. Such conduct needs no comment of ours. We, therefore, leave the example, which it holds forth of humble Christian devotedness, to make its own warm appeal to the hearts of the professing followers of Jesus. May many be influenced by the same spirit of faith and love, that through their means, God may soon make his way known upon earth, and his saving health among all nations.

Death.—Died at Croaghbegg, near Bushmills, on the 24th Aug. last, aged 30 years, Mr. Samuel Steel, a young man of much usefulness and practical piety. He was deprived of the counsel and examples of a pious father by death, in early youth, but his widowed mother had the comfort of seeing him becoming a pattern to others in propriety of conduct, and religious practice. In the year 1830, he was unanimously chosen to the office of the eldership, in the Presbyterian Secession congregation of *Toberkeigh*,—the duties of which he performed with great pleasure, and with general approbation. In 1833, he was a member of the Presbyterian Synod of Ireland, to the doctrines, discipline, worship, and government of which he was sincerely attached. On the 22d August, he went out in health and vigour, but was helped home suffering the agonies of death. This was occasioned by a loaded cart overturned upon him off the highway. The few hours he lived after, were employed in his Master's service. To all his relatives and servants he gave a parting advice, and entreated his youngest brother to continue the worship of God, as it had been maintained in his house, morning and evening. His last words were, "Into thy hands I do commit my spirit, for thou art he, O thou Jehovah, God of truth, that hast redeemed me."

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